

संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA -9

Can Samskrit become a language of homes ?

All Indian languages have about 50%-60% of Samskrit words. The phonetic system of Indian languages is indeed borrowed from Samskrit by tradition. Composition is also made on the same pattern. The grammar of these languages are based on Samskrit grammar. People have inherited this great heritage by listening to Samskrit verses in Maths, Temples, religious programmes and in puranic presentation. They are not learning any new language when they learn Samskrit. More than 50% of our people have already studied Samskrit during their student life. But basically Samskrit is a part of our life system as our culture is rooted in Samskrit. When one speaks in simple Samskrit with gestures, one can follow Samskrit. Therefore there is already Samskrit within us. Only it should express itself.

Nobody is opposed to Samskrit in any quarter of India. If any language is not opposed, it is only Samskrit. People have great faith in Samskrit, but their main hurdle is that people think that it is a difficult language. When an atmosphere congenial for Samskrit study is created the learning of this language may become easy. The following measures may be envisaged - i) Simple books helpful to the students of Samskrit to be published ii) Movement for extensive training in spoken Samskrit (iii) Samskrit teaching in schools and colleges through the medium of Samskrit. Perhaps when these measures are implemented the whole picture of Samskrit will be different.

Even in nursery schools children speak an alien language like English within a year. If Samskrit medium is adopted can they not speak in Samskrit ? If the amount of money and labour spent on popularising English for the last two centuries was spent on Samskrit even by 10%, the results would have been ten times the better.

Samskrit study is compulsory in some states and in other states it is optional at the primary and middle school levels. Samskrit is being taught in degree and post graduate courses. There are 8 Samskrit Universities and about 5000 Samskrit Vidyalayas in the country. Many voluntary institutions are running classes in simple Samskrit. In all, therefore, the number of students studying Samskrit exceeds three crores. If only all of them are taught through the medium of Samskrit, more than a crore people may speak simple Samskrit. If Samskrit medium is adopted in teaching, one percent of the population in the country will be able to speak in Samskrit in about a year.

Samskrit was a spoken language of our ancestors with a feeling of one nation. A determination by Samskrit lovers can only make it a spoken language. Only this determination is required.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः ॥

They, whose minds are not tempted even where there is cause for temptation, are alone the brave.

नवमः पाठः - NINTH LESSON

1. SENTENCES

अ) 1. सः गन्तुम्* इच्छति । - He desires to go.

2. एषः पठितुं* शालां गच्छति । - He goes to school to study.

3. इयं गातुम्* उत्तिष्ठति । - She rises up to sing.

4. भक्तः देवं वन्दितुं* देवालयं गच्छति । - The devotee goes to the temple to salute God.

5. मया क्रीडितुं* गम्यते । - I go to play.
(Impersonal construction)

6. अम्बया पक्तुं* महानसः प्रविश्यते । - The kitchen is entered by the mother for cooking.
7. तेन खादितुम्* उपाहारमन्दिरं गम्यते । - The hotel is visited by him for eating.
8. तया जयं प्राप्तुं* धाव्यते । - It is run by her to obtain victory.
9. सर्वे चित्रं द्रष्टुम्* इच्छन्ति । - All wish to see the picture.
10. वयम् अरण्यं* द्रष्टुं गच्छामः । - We will go to see the forest.
11. स्नानं कर्तुं जलमेव नास्ति । - There is no water to bathe.
12. सिंहः जलं पातुं* नदीं गच्छति । - The lion goes to the river to drink water.

In the above sentences the star marked ones are words ending in 'तुमुन्' suffix or infinitives.

Infinitives are formed by adding the suffix 'तुमुन्' to the verb roots.

eg.- गम् + तुमुन् - गन्तुम्
पठ् + तुमुन् - पठितुम्

SPECIAL POINTS

तुमुन् suffix

The word coming as an answer to the question 'for what purpose?' is ending in 'तुमुन्' suffix.

Eg. अहं पठितुं गच्छामि - I go for study.
किमर्थं गच्छामि ? - Why am I going?
पठितुम् - For study.

सः द्रष्टुम् अगच्छत् - He went to see.

किमर्थम् अगच्छत् ? - Why did he go?

द्रष्टुम् - To see.

तुमुन् form of a few verbs changes slightly.

नयति - नेतुम्	पचति - पक्तुम्
नमति - नन्तुम्	गायति - गातुम्
पश्यति - द्रष्टुम्	लिखति - लेखितुम्
गच्छति - गन्तुम्	मिलति - मेलितुम्
पृच्छति - प्रष्टुम्	पिबति - पातुम्

आ) Study the following sentences.

1. सीता जलं हरति । - Sīta carries water.
2. भीमः दुर्योधनं प्रहरति । - Bhīma strikes Duryodhana.
3. सा पुण्यम् आहरति । - She brings merit.
4. रघुः यागम् आहरति । - Raghu performs a sacrifice.
5. रामः रावणं संहरति । - Rāma kills Rāvaṇa.
6. सर्वे चन्द्रिकायां विहरन्ति । - All rejoice in the moonlight.
7. गुरुः संशयं परिहरति । - The teacher removes the doubt.
8. सः वर्तते । - He exists.
9. कार्यक्रमः प्रवर्तते । - The programme starts.
10. एषः प्रतिनिवर्तते । - He returns.
11. इयं तिष्ठति । - She stands.
12. सा प्रतिष्ठते । - She starts.
13. लोकयानं जनान् नयति । - The bus takes the people.
14. रामः सीतां परिणयति । - Rāma marries Sīta.

15. वाल्मीकिः रामायणं प्रणयति । - Vālmīki composes Rāmāyaṇa.

16. बालः गच्छति । - The boy goes.

17. गजः आगच्छति । - The elephant comes.

18. धूलिः उद्गच्छति । - The dust rises up.

19. जनकः विश्वामित्रं प्रत्युद्गच्छति । - Janaka greets Viśvāmitra.

Only 5 Verbs viz., हरति, वर्तते, तिष्ठति, नयति, गच्छति are used in the above sentences. Note the change in meaning of the verb roots with the addition of particles like प्र-वि...

SPECIAL POINTS

The Particles 'प्र' etc., which are pre fixed to the verbs cause change in their meaning. These are called Upasargas or prepositions. These are 22.

They are–

प्र, परा, अप, सम्, अनु, अव, निस्, निर्, दुस्, दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उत्, अभि, प्रति, परि, उप.

1. The Preposition precedes the verb.

 गच्छति - आगच्छति ।

2. Sometimes the preposition changes the meaning of the verb.

 हरति - carries - प्रहरति - strikes, beats

3. In some cases the preposition changes the Parasmaipadin into Ātmanepadin and vice versa.

तिष्ठति - प्रतिष्ठते ।	रमते - विरमति ।
(प.प. - आ.प.)	(आ.प. - प.प.)

4. More than one preposition can precede a verb.

गच्छति । आगच्छति । प्रत्युद्गच्छति ।
(प्रति + उत् + गच्छति)

5. One should be careful in using a preposition with the verb in the past tense.

अहरत् - प्र + अहरत् - प्राहरत् । (correct)

अहरत् - अप्रहरत् - (incorrect)

इ) Consider the following sentences -

1. नीलः* मेघः चलति । - The dark cloud moves.
2. उन्नतः* नारिकेलवृक्षः अस्ति । - There is a tall coconut tree.
3. वस्त्रेण शोधितं* जलं पिब । - Drink the water filtered through a cloth.
4. सर्वेषु* स्थलेषु देवः अस्ति । - God exists in all places.
5. अम्ब! एकां* कथां कथय । - Mother! tell me a story.
6. मलिनानि* वस्त्राणि क्षालयामि । - I wash the dirty clothes.
7. उदाराः* पुरुषाः लोके विरलाः । - Generous men are rare in the world.
8. विधेयाः* छात्राः दुर्लभाः । - Obedient pupils are hard to find.
9. कातरा* स्त्री वेपते । - The frightened woman trembles.
10. सा चतुरा* बालिका । - She is a clever girl.

The star marked words नीलः, उन्नतः etc. in the above sentences are adjectives (Viśeṣaṇas).

Adjectives (विशेषणानि)

Words expressing a quality or property of a noun are called Adjectives. (विशेषणानि)

Ex. - नीलः मेघः । - Black cloud.

In the above sentence since the word 'नील' expresses the quality of cloud it is called an adjective (विशेषण). मेघः is the विशेष्य (noun).

Note the following points regarding the Adjective Noun relation (विशेषणविशेष्यभावः).

1. The Adjective agrees with the noun in gender.

 Ex.- उत्तमः बालकः ।
 उत्तमा बालिका ।
 उत्तमं पुस्तकम् ।

 In the above sentences the nouns बालकः, बालिका, पुस्तकम् are in masculine, feminine and neuter genders respectively. Accordingly the adjective is in the same gender.

 Therefore one should not use either उत्तमः पुस्तकम् or उत्तमं बालकः.

2. Adjective agrees with the noun in case.

 Ex. - समीचीनां लेखनीम् आनयामि । - I bring a good pen.

 Here the substantive word लेखनी is in the

Accusative case. Therefore the adjective समीचीना is also in the Accusative case.

3. The adjective agrees with the noun in number also.
 Ex. - खगाः उन्नतेषु वृक्षेषु वसन्ति। - Birds live in tall trees.
 Hence the substantive word 'वृक्ष' is in locative plural. Therefore the adjective 'उन्नतेषु' is also in locative plural.

ई) Dhātus (Verb roots). Lakāras (Tenses and Moods), and Gaṇas (Classes)

We have an idea of a few verbal forms in present tense, past tense and future tense and imperative Mood in previous lessons. And now we shall know in general a few remaining forms.

LAKĀRAS : (लकाराः)

A verb root takes 10 kinds of affixes, viz., लट्, लिट्, लुट्, लृट्, लेट्, लोट्, लङ्, लिङ्, लुङ् and लृङ् to convey different time and sense. Since the letter ल is common to all the 10 kinds they are designated as Lakāras. Among these the लेट् lakāra is used only in the Vedas. However the lakāras are still 10 in number in the classical Samskrit, since the लिङ् lakāra is further divided into विधिलिङ् and आशीर्लिङ्.

All these lakāras are substituted by तिङ्. A word ending in a तिङ् substitute-affix is a तिङन्त. But it is a verb (क्रियापदम्).

तिङ् affixes or conjugational affixes are totally 18 in number. They are classified into 2 groups of nine each. The first group is named as **परस्मैपद** and the 2nd group as **आत्मनेपद**. Each of these is again divided into **प्रथमपुरुष** (III person) **मध्यमपुरुष** (II Person), **उत्तमपुरुष** (I person) and **एकवचन** (Singular), a **द्विवचन** (Dual) and **बहुवचन** (Plural), as in the following:

		Sing.	Dual.	Plu.	
प्रथमपुरुष	(III Person)	तिप्	तस्	झि	परस्मैपदम्
मध्यमपुरुष	(II Person)	सिप्	थस्	थ	
उत्तमपुरुष	(I Person)	मिप्	वस्	मस्	
प्रथमपुरुष	(III Person)	त	आताम्	झ	आत्मनेपदम्
मध्यमपुरुष	(II Person)	थास्	आथाम्	ध्वम्	
उत्तमपुरुष	(I Person)	इट्	वहि	महिङ्	

The abbreviation (**प्रत्याहार**) is done by adding **ति** of तिप् and **ङ्** of महिङ्. Therefore तिङ् includes 18 affixes. These assume different forms in different lakāras. All the same they are known as तिङ् and लट् Etc., (as the case may be). For this very reason all the verbal forms are referred to as **तिङन्त**'s.

Eg. - अभवत् (लङ्) तिप् Affix has became त्.
भवतु (लोट्) ,, ,, ,, तु.
वर्धते (लट्) त affix has became ते.
वर्धताम् (लोट्) ,, ,, ,, ताम्

Only **परस्मैपद** affixes are enjoined after certain verb roots. These verb roots are termed as **परस्मैपदि**'s. A few others take **आत्मनेपद** terminations and therefore they are called **आत्मनेपदि** verb roots. Yet others take both **परस्मैपद** and **आत्मनेपद** affixes and are designated as **उभयपदि**'s.

Generally, these 10 lakāras are enjoined in order to convey Time and Tense as follows:

लट् - Present tense

लेट् - In the Vedas.

लुङ्
लङ्
लिट् } Past tense

लृङ्- Causal relationship in the absence of accomplishment of action. (Past or future)

लुट्
लृट् } Future tense

लोट्
विधिलिङ् } Command, Entreaties, Request etc.

आशीर्लिङ् - Benediction.

All this is summed up in the verse below:

लड् वर्तमाने लेड् वेदे भूते लुङ्-लिङ्लिटस्तथा ।
विध्याशिषोस्तु लिङ्लोटौ लृङ्लृटौ लुङ् भविष्यति ॥

Scheme of Tenses

Time consists of present, past and future. If an action has begun but not yet completed it is present tense. If the action is already accomplished it is past tense. On the other hand, if the action is not yet begun, it is Future tense.

Past tense is three fold: Aorist (Today's action सामान्यभूत) Imperfect (Immediate past अनद्यतनभूत), Perfect, Remote past (परोक्षभूत). Today is the time gap between 12 o'clock overnight and 12 o'clock tonight. Action not pertaining to today is अनद्यतन (that which is not अद्यतन is अनद्यतन.) The action which falls outside our direct perception is परोक्षभूत or Remote past लङ्, लुङ् and लिट् Lakāras are used respectively in the sense of अनद्यतनभूत, सामान्यभूत and परोक्षभूत. If the action does not belong to either Remote past or Immediate past, but meant only as just completed, then the time of action is merely. सामान्यभूत.

Henceforth time from 12 o'clock tonight is First future ie. अनद्यतनभविष्यत्. In this sense लुट्लकार is used. On the other hand, लृट्लकार second or simple future is employed in the sense of indefinite future ie. सामान्यभविष्यत्. It is said that लृङ्लकार is employed in the sense of condition or supposition, when the action has not taken place. This may be better understood by an illustration: "Had there been rains there would have been plenty of crops."

There are two actions- 1. Raining. 2. Crops becoming plenty. Farmer is the cause for the latter. So, there is causal relationship (हेतुहेतुमद्भाव) between the two. It means that, there is neither rain nor plenty of crops and therefore the action has not occurred. The lakāra that brings forth this sense is लृङ् ie. Subjunctive Mood (conditional past or Future).

Examples-

1. यदि सः सम्यक् अपठिष्यत् तर्हि परीक्षायाम् उत्तीर्णः अभविष्यत् ।
 If he had studied well he would have passed in the examination.
2. यदि रामः वनं न अगमिष्यत् तर्हि राक्षससंहारः न अभविष्यत् ।
 Had not Rāma gone to the forest the destruction of demons would not have been there.
3. यदि निद्रा आगमिष्यत् तर्हि शिरोवेदना अपगता अभविष्यत् ।
 Had there been sleep, headache would have vanished.
4. यदि भवान् असूचयिष्यत् तर्हि अहम् अकरिष्यम् ।
 If you had indicated, I would have done it.
5. यदि अहं तथा अकरिष्यं तर्हि गुरुः माम् अनिन्दिष्यत् ।
 If I had done like that, the teacher would have reprimanded me.

This is a brief introduction to 10 lakāras. In the previous lessons लट् - Present tense (भवति), लङ् - Imperfect tense (अभवत्), लोट् - Imperative mood (भवतु...), लृट् - Simple future (भविष्यति) are elaborately given.

Since other lakāras are not very necessary they are not dealt with in a detailed manner.

Ten Classes of Verb Roots.

We know that पठ्, लिख्... are expressive of actions are the Dhātus or Verb roots. In Samskrit there are as

many as 2000 Primary verb roots. (Countless number of word forms can be formed with these dhātus by adding variety of prepositions and affixes.) The verb roots are classified into 10 Gaṇas (Conjugational classes) according to the similarity in verbal forms or model changes. They are known as 1st Gaṇa. 2nd Gaṇa... 10th Gaṇa. On the basis of the 1st verb root of that Gaṇa the 10 Gaṇas are recognised as भ्वादिः, अदादिः etc.

Eg.-The 1st verb root of the 1st Gaṇa is भू and therefore the Gaṇa is भ्वादिः (Gaṇa which has 'भू' at the beginning.)

The first consitituent viz., Dhātu denotes varied action, and the second constitute viz., Vikaraṇa pratyaya expresses the particular class the verb root belongs to. Generally each Gaṇa has a different Vikaraṇa pratyaya by recognising which we can know the Gaṇa. The third constitutent conveys different time or sense or tense or mood or person or number.

In order to have definite idea as regards the class to which a verb root belongs, a thorough study of model affixes or Vikaraṇa pratyayas along with constant drilling is required. However, for the present the above brief introduction is sufficient.

Similarly other Gaṇas:

Name of the Gaṇas	*1st Verb root (sense)*	*Present III Per. Sing.*
1st Gaṇa भ्वादिः ।	भू (to be)	भवति ।
2nd Gaṇa अदादिः ।	अद् (to eat)	अत्ति ।
3rd Gaṇa जुहोत्यादिः ।	हु (to offer or oblation)	जुहोति ।
4th Gaṇa दिवादिः ।	दिव् (to gamble)	दीव्यति ।
5th Gaṇa स्वादिः ।	षूञ् (to procreate)	सुनोति ।
6th Gaṇa तुदादिः ।	तुद् (to torment)	तुदति ।
7th Gaṇa रुधादिः ।	रुध् (to prevent)	रुणद्धि ।
8th Gaṇa तनादिः ।	तनु (to extend)	तनोति ।
9th Gaṇa क्र्यादिः ।	क्रीञ् (to buy)	क्रीणाति ।
10th Gaṇa चुरादिः ।	चुर (to steal)	चोरयति ।

There are 3 constituents in पठति ।

पठ् + अ + ति ।

धातुः (verb root) + विकरणप्रत्यय (Infix) + आख्यातप्रत्ययः (Conjugational affix.)

PRA-E9

EXERCISE

अ) Change the following verbs into 'क्त्वा' ending and 'तुमुन्' ending words.

Ex.- क्रीडति - क्रीडित्वा - क्रीडितुम्

पठति, निन्दति, धावति, हसति, खादति, पठति, कम्पते, भाषते, याचते, बाधते ।

आ) Match the following and make sentences.

Ex.- मम शालायाम् उत्तमः शिक्षकः अस्ति ।

(अ)	(आ)
उत्तमः	शिलायाम्
समीचीना	दण्डेन
दीर्घेण	पुस्तकेषु
कठिनायां	शिक्षकः
श्रेष्ठान्	लेखनी
धीरस्य	ग्रन्थान्
सर्वेषु	युवकस्य

इ) Make sentences using the following words.

Limbs of the body

अकारान्तपुंल्लिङ्गशब्दाः -

मस्तकः - Head	भुजः - Arm
कण्ठः - Neck	हस्तः - Hand
केशः - Hair	नखः - Nail
दन्तः - Tooth	स्कन्धः - Shoulder
कपोलः - Cheek	पादः - Leg

आकारान्तस्त्रीलिङ्गशब्दाः -

नासिका - Nose जिह्वा - Tongue

इकारान्तपुंल्लिङ्गशब्दः - उकारान्तपुंल्लिङ्गशब्दः -

पार्ष्णिः - Heel ऊरुः - Thigh

अकारान्तनपुंसकलिङ्गशब्दाः -

मुखम् - Face, Mouth	शरीरम् - Body
ललाटम् - Forehead	हृदयम् - Heart
नेत्रम् - Eye	मस्तिष्कम् - Brain
वक्षःस्थलम् - Chest	उदरम् - Belly
पृष्टम् - Back	रक्तम् - Blood.

ई) fill in the blanks.

१) बालः इच्छति ।

२) वन्दितुं गच्छामः ।

३) वयम् अरण्यं गच्छामः ।

४) गातुं ।

५) सर्वे चन्द्रिकायां ।

६) प्रवर्तते ।

७) नीलः चलति ।

८) सर्वेषु देवः ।

९) वस्त्रेण जलं ।

१०) क्षालयन्ति ।

2. सन्धयः

गुणसन्धिः - When **अ** or **आ** is followed by **इ, उ** or **ऋ,** the syllable **ए, ओ** or **अर्** is substituted (respectively) for each pair of syllables. This is called Guṇasandhi because the substitution is by a 'Guṇa' (syllables, **ए, ओ** and **अर्**)

Ex.-	**देव + इन्द्रः = देवेन्दः ।**	**सूर्य + उदयः = सूर्योदयः ।**
	अ + इ = ए ।	अ + उ = ओ ।
	महा + इन्द्रः = महेन्द्रः ।	**गङ्गा + उदकम् = गङ्गोदकम् ।**
	आ + इ = ए ।	आ + उ = ओ ।
	देव + ऋषिः = देवर्षिः ।	**महा + ऋषिः - महर्षिः ।**
	अ + ऋ = अर् ।	आ + ऋ = अर् ।

वृद्धिसन्धिः - When **अ** or **आ** is followed by **ए** or **ऐ** the syllable **ऐ** is substituted in the place of the two syllables. When **अ** or **आ** is followed by **ओ** or **औ,** the syllable **औ** is substituted in the place of the pair of syllables. These are the cases of Vṛddhi sandhi. Because **ऐ** and **औ** are Vṛddhi syllables.

Ex.-	**तत्र + एव = तत्रैव**	**गङ्गा + ओघः = गङ्गौघः**
	अ + ए = ऐ	आ + ओ = औ
	देव + ऐश्वर्यम् = देवैश्वर्यम्	**राम + औत्कण्ठ्यम् = रामौत्कण्ठ्यम्**
	अ + ऐ = ऐ	अ + औ = औ

पूर्वरूपसन्धिः - When ए or ओ is followed by अ the syllable ए or ओ takes the place of both the syllables. This is called Pūrvarūpasandhi (because a syllable similar to the preceding syllable is substituted here.)

हे हरे + अव = हे हरेऽव ।
ए + आ = एऽ
रामो + अपि = रामोऽपि
ओ + अ = ओऽ

The sign 'ऽ' indicates the Pūrvarūpasandhi.

3. RIDDLE प्रहेलिका

वृक्षाग्रवासी न च पक्षिराजः त्रिणेत्रधारी न च शूलपाणिः ।
त्वग्वस्त्रधारी न च सिद्धयोगी जलं च बिभ्रन्न घटो न मेघः ॥

It lives on the top of the tree, but it is not the lord of birds. It has three eyes, but it is not 'Eśwara'. (God), It wears leather clothes, but not a mendicant. It contains water, but is neither a pot; nor a cloud. What is it?

(Answer in the last page)

4. COMPREHENSION
सङ्ग्राह्यविषयाः

In the last eight lessons, you have become acquainted with the forms of nouns such as 'बाल' and pronouns such as 'इदम्' in some cases (विभक्ति) only. It is necessary that you should know all their forms. Hence under this heading, it is proposed to give the

forms of some useful words in all cases. You have to get yourself acquainted with the forms of other words on the same lines. Use the book entitled 'संस्कृतशब्दरूपचन्द्रिका' for this purpose.

अकारान्तपुंल्लिङ्गः 'बाल'शब्दः

Case	*Singular*	*Dual*	*Plural*
प्रथमा (Nominative) - Subject : Boy	बालः	बालौ	बालाः
सम्बोधनप्रथमा (Vocative) - O! Boy	हे बाल	हे बालौ	हे बालाः
द्वितीया (Accusative) - Object : Boy	बालम्	बालौ	बालान्
तृतीया (Instrumental) - By the boy	बालेन	बालाभ्याम्	बालैः
चतुर्थी (Dative) -To the boy	बालाय	बालाभ्याम्	बालेभ्यः
पञ्चमी (Ablative) -From the boy	बालात्	बालाभ्याम्	बालेभ्यः
षष्ठी (Genitive) - Of the boy	बालस्य	बालयोः	बालानाम्
सप्तमी (Locative) - In the boy	बाले	बालयोः	बालेषु

आकारान्तस्त्रीलिङ्गः 'शाला'शब्दः

प्र.	शाला	शाले	शालाः
सं.प्र.	हे शाले	हे शाले	हे शालाः
द्वि.	शालाम्	शाले	शालाः

तृ.	शालया	शालाभ्याम्	शालाभिः
च.	शालायै	शालाभ्याम्	शालाभ्यः
पं.	शालायाः	शालाभ्याम्	शालाभ्यः
ष.	शालायाः	शालयोः	शालानाम्
स.	शालायाम्	शालयोः	शालासु

अकारान्तनपुंसकलिङ्गः 'फल'शब्दः

प्र.	फलम्	फले	फलानि
सं.	हे फल	हे फले	हे फलानि
द्वि.	फलम्	फले	फलानि

The rest are like अकारान्तपुंल्लिङ्ग forms.

5. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

Bhāsa occupies a distinguished position in Samskrit literature. Bhāsa (300 B.C.) has composed 13 plays. Among his plays Svapnavāsavadatta is most well known. This play deals with the life of king Udayana, Queen Vāsavadatta and Padmāvati.

Some regions of Udayana's kingdom fell into the hands of his enemies. In order to regain them, the help of Padmāvati's elder brother was necessary.

The help could be obtained only through Udayana's marriage with Padmāvati. As long as

queen Vāsavadattā was with him, Udayana's marriage with Padmāvatī was unthinkable. For the good of the country, Queen Vāsavadattā and minister Yaugandha-rāyaṇa thought out a plan. According to the plan, it was announced that Vāsavadattā was burnt in fire at Lavaṇaka and the king was made to believe it. Yaugandharāyaṇa disguised himself as an ascetic and left Vāsavadattā with Padmāvati saying that she was his sister, separated from husband. Then the marriage between Udayana and Padmāvatī was celebrated. One day thinking that Padmāvatī was lying asleep in the garden Vāsavadatta reclined by the side of the sleeping person. The person lying asleep was Udayana himself. He uttered the name of Vāsavadattā whom he saw in his dream. Suddenly Vāsavadattā left the place.

With the assistance of Padmāvati's brother Udayana's army defeated the enemies. Thereafter when Yaugandharāyaṇa came to the court with Vāsavadattā, the king came to know about the plan made and executed by the minister and the queen. This in brief is the story of Svapnavāsavadattā.

The character of Vāsavadattā is noble. Yaugandharāyaṇa is a minister who is devoted to his country. The style of the play is very lucid. Even those who have an average knowledge of Samskrit can read and understand this drama.

6. कथा

सहसा विदधीत न क्रियाम्

एकस्मिन् ग्रामे एका महिला वसति स्म । सा एकं नकुलं पालयति स्म । नकुलस्य विषये तस्याः बहु प्रीतिः आसीत् । महिलायाः एकः शिशुः अपि आसीत् । तस्याः गृहस्य समीपे जलं नासीत् । जलम् आनेतुं सा दूरं गच्छति स्म ।

एकस्मिन् दिने जलम् आनेतुं सा अगच्छत् । गृहे कोऽपि नासीत् । तस्याः शिशुः निद्रितः आसीत् । तदा गृहं प्रति एकः सर्पः आगतः । नकुलः सर्पम् अपश्यत् । सर्पः शिशुसमीपम् अगच्छत् । नकुलः तत्क्षणे एव सर्पस्य उपरि अपतत् । क्षणमात्रेण एव सर्पम् अमारयत् ।

महिला जलं गृहीत्वा आगता । द्वारे एव नकुलः उपविष्टः आसीत् । महिला नकुलस्य मुखम् अपश्यत् । नकुलस्य मुखं रक्तमयम्! सा अचिन्तयत्– "अयं नकुलः मम शिशुम् अखादत् । अतः एव अस्य मुखं रक्तम्" इति । सा तत्क्षणे एव एकं शिलाखण्डं नकुलस्य उपरि अक्षिपत् । नकुलः मृतः । अनन्तरं महिला गृहस्य अन्तः गता । तत्र शिशुः क्रीडति! तत्रैव सर्पः मृतः अस्ति ! सा बहु दुःखिता अभवत् ।

अविचारेण मया नकुलः संहतः इति सा पश्चात्तापेन पीडिता अभवत् ।

अतः किमपि कार्यं सहसा न कर्तव्यम् । विचारं कृत्वा एव कर्तव्यम् ।

Hasty Action Should be Avoided

There lived a woman in a village. She had reared a mangoose. She had great affection towards the mangoose. She had a baby. Water was not availabe near her house. She used to go far to bring water.

One day she went to bring water. There was nobody in the house. The baby was sleeping. Then a serpent came into the house. The mangoose saw the serpent. The serpent went near the child. Immediately the mangoose fell on the serpent. Within a moment it killed the serpent.

The woman brought the water. The mangoose was sitting at the door. She saw the mouth of the mangoose smeared with blood. She thought– "This mangoose has eaten my baby. That is why its mouth is red with blood." Immediately she threw a stone at the mangoose. The mangoose died. Then she entered the house. The baby was playing. She saw the serpent lying dead just there. She became grieved. She repented thinking that she killed the mangoose without clearly understanding the situation.

Hence one should not do anything in haste. One should think well and act.

7. SAMSKRIT SENTENCES OF DAILY USE

Do you have a Bicycle in your house ?
भवतः गृहे द्विचक्रिका अस्ति वा ?

Scooter=स्कूटर्यानम्	T.V.=दूरदर्शनम्
Car=कार्यानम्	Radio=आकाशवाणी

Yes/No	अस्ति/नास्ति आम्/न
Do you know cycling?	भवान् द्विचक्रिकाचालनं जानाति वा?
I know	जानामि ।
Have you finished examination?	परीक्षा समाप्ता वा ?
How was the question paper?	प्रश्नपत्रिका कथम् आसीत् ?
It was easy.	सुलभा आसीत् ।
It was a bit difficult.	किञ्चित् कष्टकरी आसीत् ।
When is the result?	फलितांशः कदा ?
Probably tomorrow.	श्वः स्यात् ।

8. SUBHĀṢTAṀ सुभाषितम् ।

न किञ्चित् सहसा कार्यं कार्यं कार्यविदा क्वचित् ।
क्रियेत चेत् विविच्यैव तस्य श्रेयः करस्थितम् ॥

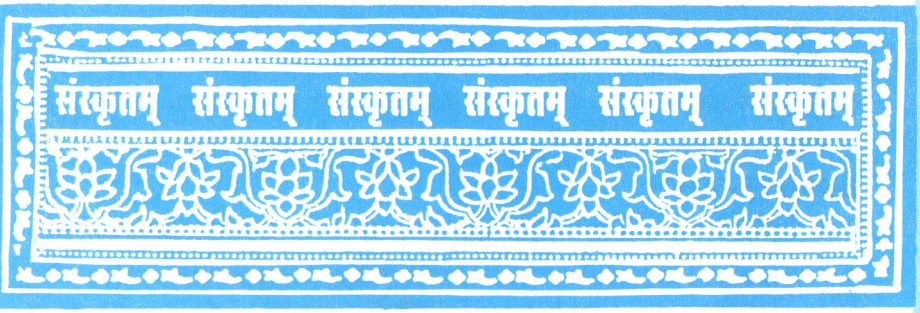
Never should a wise man taking action do it in haste. If one does it with full discrimination the success is surely in one's hand.

(Answer to the Riddle)
नारिकेलम् (Coconut)

PRINTED BOOK

(clause 128 of p.o. Guide, part-1)

सविधे,



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ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

नवमः पाठः NINTH LESSON

Questions

A) Translate the following sentences into Samskrit.

1. I go to see him.
2. They come to salute God.
3. Tomorrow we will not go for play.
4. It is easy to say, but difficult to do.
5. Come to drink milk.

B) Translate the following into English.

1. सङ्गीतं श्रोतुं रमणीयम् ।
2. त्वं गातुम् आगतवती वा ?
3. वस्त्राणि क्षालयितुं ददामि ।
4. साधुजनान् वन्दितुं कः सङ्कोचः ?

C) Change the following into 'तुमुन्' ending words and make sentences.

पठति, निन्दति, क्रीडति.

Note : Answers may be written on separate sheets of paper.

प्र(इं)–१५, जुलै - ९८ - ५०००

India's contribution to the world of science

(continued from 8th lesson)

The sages of India who were great philosophers have dealt with space and time in minute details. They have been able to tell very decissively principles which were not told by philosophers of any country of the world. According to the westerners second is only a minute time unit. But त्रुटिः means one divided by 349525. What was considered by the westerners as the smallest mass of a substance was only a unit of which our ancestors had found one hundredth part. Our sages called Trasarenu a molecule which measured 1/349525 of an inch of a substance.

The sages considered substance and energy as beginning less and eternel. According to them any physical substance can never cease to exist but it undergoes transformation only. This is what modern science says indisputably. A timeless truth can never change. The sages had that vision.

HEAT

According to Kanada there are two aspects of fire, heat and light. All agree with this. For all kinds of energy on the earth the power comes from the sun. This statement by Udayana is universally accepted.

According to the sage Vachaspati there are subtle atoms of fire exist in heat and light. This view has not been contradicted so far, an undisputed reality indeed.

DRSHTIVIDYA

The sage Udyotaka had made a deep study on non-transparancy and shadow of physical substances. He had made a detailed study also of light refacation. He also used different kinds of glass to produce energy from focusing sun rays. (Indians were engaged in large scale polishing of glass according to the western scholar Pliney.)

(continued in the next lesson)